

THE CHRISTIAN

September 3, 1961

99th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



GO,
PREACH
and HEAL

by George E. Westberg

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THE CHRISTIAN

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QUERY

by Frances Rodman

Man has grown used, then, to
his noisy world:

Engines and cranes, the rivet-
ers in steel,

The satellites into the heav-
ens hurled,

The shaking thunder under-
neath his heel.

What if one day the turmoil
all should cease

And he stand silent in a silent
place,

Would he, bemused, give
thanks for such strange
peace

Or would he, fearful, try to
fill the space

With some sound of his own
frail, transient breath
Lest still he hear the furtive
steps of Death?

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A Faith to Live by

R E C A P . . .

by Joe N. Lacy

WHILE in school I worked at a dairy in Fort Worth, Tex. One of the responsibilities placed on my desk was the "final recap." This was a process by which we checked all of the daily routemen's settlement sheets. The purpose of the "recap" was to determine any and all of the errors and correct them in order that the men might receive the proper credit. It was a good process and it saved the men a lot of money.

In this Decade of Decision I have often wondered if it could be possible to "recap" the activi-

Mr. Lacy is associate minister at Kings Highway Christian Church, Shreveport, Louisiana.

ties in the local church. We need to evaluate our loyalty. If we are to be true messengers of Jesus Christ we must accept the whole mission. Ours is an important task. We must carry the message of love and peace to all in the world. We can only do that with a program in our local churches which will determine our potential. We must not be content with our daily witness for Christ as it is today. We must seek the strength of Almighty God through prayer, worship, dedication and devotion. Only with that guiding strength can we even hope to begin the Decade of Decision.

As we "recap" our program we will need to determine greater

potentials. We are not doing any good if we just correct the errors; we must determine ways to enhance the program of the church in all areas.

I sincerely believe that this Decade of Decision can be a success in our church. But I also believe that we will have to dedicate some creative work and sacrifice to the program. This means that each of us will have a responsible task to perform. Ours will be to help determine the program and undergird it with our prayers. I know we can look forward to a great year of work for the cause of Jesus Christ. We will make our decisions for Christ today. We must if our world is to survive!

*When our Lord told his
disciples to heal he was
talking to a group of men,
not one of whom was a physician.*

GO, PREACH and HEAL

by Granger E. Westberg

Associate Professor of Religion and Health
Theological and Medical Faculties
The University of Chicago

"And he sent them out to preach the kingdom of God and to heal"—Luke 9:2.

IN THIS brief statement we have the essence of what Jesus asks his disciples to do: Go, Preach and Heal. If we claim that he is our Lord and we want to be described as his disciples, then we too must take these three words very seriously. This is what is supposed to happen as we leave the church each Sunday morning. We are to go, preach the kingdom of God and heal the sickness of mankind.

We rationalize Christ's command to preach by saying: "I don't really like people who talk about their religion. Religion isn't something you talk about: religion is something you do." And these statements are half true. Religion is something you do. Jesus certainly did something about his religion, but he also

Adapted from a sermon by Professor Westberg, given originally on Feb. 21, 1960, at Rockefeller Memorial Chapel, The University of Chicago.

talked about it. He did not hesitate to preach or teach when he felt it was appropriate.

If he had only done his good deeds and never described why he did what he did, there probably would have been no Christianity. Of course Christians should lead exemplary lives, but there are also appropriate moments when they should share with others the reasons back of what they do. It seems evident that this is what Christ meant when he asked each one of us to "Preach the kingdom of God."

We resist, even more, Christ's command to heal. We even hesitate to use the word "heal" because it is so closely tied up with faith healing or magic or the miraculous. And, if we use the word in its secular sense—and we can make quite a dichotomy between the religious and the secular—we think of scientific healing, of hospitals, of doctors; we say this is no responsibility of ours.

But it is not that easy to get out from under this command of Christ. Everything about his ministry indicated that to heal,

from his point of view, means much more than just physical healing. When he asked his disciples to heal he was talking to a group of men, not one of whom was a doctor. Or, remember his first public utterance in the synagogue when he stood up to read. It is very significant that he chose to read from Isaiah 58 where the prophet is declaring that real healing takes place only when we bring:

"good news to the poor, release to the captives, recovering of sight to the blind, liberty to those who are oppressed."

In our day "to preach" is coming to be understood in combination with the word "teach" and thus incorporates the urgency and conviction of faith with the quieter scholarly presentation of the fact upon which faith is based.

"To heal" is coming to be understood in a wider context than just the dramatic healing of physical diseases. It includes everything we mean when we speak of the "sickness of so-

ciety." It takes a multitude of different talents to heal a sick society and every possible person is needed. The hope is that eventually every member of every congregation will assume his share of the healing ministry of the Church.

Let us look very briefly at what the healing picture is like in our day. While there are many people involved in helping to heal the sickness of society, much of the helping is being done in specialized areas by groups of professions which are somewhat isolated or even totally isolated from each other. In the last few years many of these groups have begun to question their isolation, and this is a good sign.

Further, some have begun to explore the basic philosophical premises underlying what they are doing, an exploration which is essentially a religious quest. This leads us to ask whether now is the time for the Church to provide a forum in which joint conversations between the helping professions can take place. Is not the Church a logical place where both techniques and philosophy can be discussed? But how do you get meaningful, deep level conversation going between members of the helping professions, particularly in regard to the spiritual dimensions of their work?

From personal experience I must say that it is not easy, because we all approach healing from such different perspectives and with such varied goals.

When I became a parish minister, it was my plan that when any of my parishioners became ill, I would go to the doctor and offer my services in a team, a wholistic approach to illness. Since no one ever spelled it out for me, I was not exactly sure how we were to function in a team relationship; but I had a vague feeling that somehow the physician and the minister belonged together.

When a parishioner went to the hospital a few days after I was installed in my first parish, I proceeded to call her doctor.

The conversation went something like this: "Dr. Smith? One of my parishioners, Mrs. J., is your patient; and before I go to the hospital to call on her, I wonder if there is anything you think I might be able to do that would be of help?" There was a long silence at the other end of the line.

When Dr. Smith had caught his breath, he said: "Well, ah . . . I don't know anything about your business, Reverend, and I don't want to tell you how to pray any more than I'd want you to tell me how to operate. Why don't you just take care of your side of it and I'll take care of mine; and we'll let it go at that?" This pretty well finished the conversation, and I knew there would be no point in calling him again.

This conversation was descriptive of many which my fellow ministers and I had with physicians over a period of years. Most doctors and ministers have not known what to say to each other, even though their work overlaps in so many areas.

Nevertheless it bothered me to think that when my parishioners were sick, I was not considered as a member of the healing team. These doctors implied that my work concerned "religion"—a matter of praying, churchgoing, doctrines and dogmas which had nothing to do with healing a sick person.

It was becoming clear that if any real communication was to take place between physicians and ministers it would require years of learning to understand and trust one another in hundreds of different situations involving a joint approach to the problem of people, and this is what we have been working at. And now, after 20 years, doctors and ministers are beginning to engage in an entirely different kind of conversation which many of us believe will have a telling effect upon religion and medicine and all the healing arts.

Recently, after speaking to a meeting of a county medical society, I rode to the airport with

three of the physicians. As we drove through an area of sparkling new homes, I commented on the beauty of this community. I was startled by the response of these three doctors to my remark. Here is a composite of their comments.

"Those beautiful homes," they said, "hide a great deal of illness. This is one of the sickest communities any of us has ever seen. They keep us doctors going night and day. The sad part is that these people are, for the most part, only symptoms of a crazy mixed-up society where everybody is striving for the wrong things. These people don't need physical care as much as they need spiritual care.

"As physicians we have hesitated to tell them this because we have felt that such advice is out of our line. In fact we have bent over backwards in the past to say that our patient's moral life is none of our business. Now we are not quite so sure. So here we are tinkering with bodies that are out of adjustment as if we were mechanics in a garage. Only the other day some of us doctors were talking about whether we had better go deeper in our medical treatment and find out something about what our patients think about life.

"It is a cinch that we can't be very helpful to people when they go right out and continue to break all the laws of good living as soon as they leave our office. And we're not just talking about diet, or sleep. We're talking about the lack of stability in these homes, the bickering, envy, jealousy, moral laxity, wife-swapping. These people don't know what inner stability is. They just keep wanting something."

Of course the whole area of healing is too big a job for any one profession. The healing which must go on in every community is the task of all of us. And to treat the ills of a person as if he were not constantly influenced by his family and his community is only partially to

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Editorials

The Life of the Nation

THE Sunday before Labor Day is a good time for looking at our moral stature. Unfortunately, the most obvious observation that can be made about this day is that it produces the lowest attendance at worship of any day in the year. This fact itself is a commentary on the way we categorize values in these days.

In this good land of ours, good people have produced a good life. The relationship between today and yesterday is very intricate and yet the contrasts are so great that one is quite apt to assign wrong reasons for some of the current situations. For example, there is always the danger that "the good old days" were not as good as we remember. We didn't know nearly as much about the total scene a generation ago as we know now. Methods that enabled a hundred million people, more than half of them on the farms and in small towns, to work together in comparative peace, may have to be revised for two hundred million people, concentrated in the metropolitan areas.

Many church leaders have been speaking out on these matters in recent weeks. Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, hit the issue squarely in denouncing what he called "situation ethics." He feels that there is a spirit abroad today which denies the existence of universal moral laws or sublimates them to other values called "personality values."

Cardinal Cushing went ahead to state the remedy for our widespread breakdown of morality at so many different levels, in words that would be echoed by the most rigid fundamentalist in Protestantism. According to a release by *Religious News Service*, he stressed that it is chiefly by the religious commitment of each citizen "through his own ready acceptance of the place of spiritual values in his individual life that religion can be made to penetrate the various areas of society which demand a moral revival."

This is the right direction for us to travel. If we may venture a guess as to why there is such a widespread side-stepping of morality in public life, it is because too many individuals have been concerned only with personal habits, under the guise of ethical citizenship. The idea that ethical principles apply to the social scene has been ignored, or even denied.

There is every reason to advocate strong personal moral standards. They are not only scriptural, they are true to universal order and they make good sense. The trouble is that we have assumed that the fellow who did not drink, smoke, chew, dance, swear or play cards was fully equipped for applying moral standards in society and the business world. Still today, there can be no talk about "the social gospel" in many circles. While theologians of one temperament have fought the radicals whom, they feel, are trying to bring in the kingdom by reforming society instead of transforming the individual, the embassies, state houses, city halls, manufacturers' price-fixers, union halls, congressional cloak rooms, alphabet agencies and many other groups have often acted as if they, too, believed that morality is only concerned with private behavior.

This is what Dean Walter G. Muelder was pointing to as he wrote in a recent symposium of Boston University, where he is dean of the School of Theology. Said Dr. Muelder, "Concentration on the present moment, seizing opportunities for a fast dollar, gambling, taking advantage of one's position of privilege or trust, and the denial of elementary human rights to minorities—all these are current threats to the value structure which gives America whatever moral grandeur she possesses."

Personal sins have attained the status of public problems. Alcoholism, drug addiction, juvenile delinquency, divorce, sexual license are matters that concern one individual here, two there. But now every community in America has to face them as social problems. We cannot cease our efforts to correct and to redeem the individual. But society cannot wait for the results.

The call to public and group morality is clear. It is also loud. If it isn't heeded, we won't need to worry much about A-Bombs, H-Bombs, N-Bombs, missiles and rockets. There won't be anything left worth destroying.

As of today, it isn't too late. There are more honest people in places of public and business responsibility than otherwise. Not all of them are strong enough to assert their basic honesty in group decisions. Not all of them are smart enough to know what the ethical decision is. Most of them would do "the right thing" if they thought the public cared. Do you care?

**When we throw them out
to count them again we
lose more than we win.**

LOST

---- 100,000 MEMBERS

by R. D. HADDEN

TRAGIC, but true, each year the Christian Church throughout America must face up to the fact that at the end of each calendar year there are 100,000 members that are lost to the church through indifference on the part of the church or the member. These people are not merely missing, they are for the most part lost because of neglect on their part and carelessness on the part of the church.

Why are these people lost? Because of the mobility of the American people. We change our post office address by filling out a small card. We change our place of employment simply by loading the family in the car and driving to a place where there is employment, whether it be 100 or 1,000 miles. All this we do because it is important that we receive our mail and we must provide the necessities of the family. But we do nothing about our church membership. We consider all the physical factors important, but the spiritual, and most important, we leave undone.

All too often the church never knows you are gone until the church paper comes back with the notation "Moved" with Form 3547 completed, or sometimes with the notation "Moved—left no address." How many ministers each week must bow their heads in despair? How have we failed—why are our people so indifferent to the cause of Christ through the local church?

What prompts a person to move without notifying the church? It is not because we move on the spur of the moment and there is no time to notify everyone, although there are exceptions. Usually it is because the church has failed its member. The Department of Membership has not followed through with the responsibility that it is charged with. The New Member portfolio is never presented. No one from the department ever calls. The minister is burdened down with administrative duties—the things that could easily be done by a part-time secretary thus releasing the minister to more important pastoral work. It has always seemed paradoxical to this writer that pulpits committees are always inquiring, "Can you preach? What of your diet? Your dress? Poise? Can you give a strong youth

program?" Then, the minister is charged with the responsibility of closing up the building, locking the doors, straightening up the chairs in the Sunday school rooms, checking the thermostats, chasing down books from the library, seeing that the baptistry is filled, the water heated, robes in their place, checking and correcting the mailing list; and there is all the secretarial work. Is it any wonder that the new addition is lost almost as soon as he is added? It seems to me that many churches are asking one thing then demanding another. Like Martha, we are concerned with the material things.

The Scriptures are generally silent about this much-talked-about but little-understood issue of "transfer of membership." Our policy is that when a family moves to a new community the minister makes a call, invites them to church to "come down to the front and be received." Is the church in your town different than the one in the other? We ask them to be received, when actually they have never been out of the church. We throw them out in order to win them again. What occurs in actual practice is that we lose more than we win.

During the observance of "non-resident month" the Department of Membership wrote 30 letters to non-resident members, sending a stamped, addressed post card requiring the individual to place from one to three check marks. We received seven back. At the same time we wrote 30 letters to ministers in neighboring churches asking them to contact these people and enclosing a copy of the letter sent to the individual. Two ministers answered. Call it what you want, the individual failed the church; and the church failed the individual.

I know that you cannot measure the cost of a soul in dollars and cents; but it behooves a church sometimes to sit down and add up the amount expended in the past three years to bring into the membership the number of names placed on the roll in that period. Are we not sometimes

Mr. Hadden is minister of First Christian Church, Salida, Colorado.

—GO, PREACH

(Continued from page 6.)

treat a person.

If, when he leaves the physician's office or the hospital, the patient goes back home into an environment which breeds more of the same symptoms, he can never really profit from the treatment. And the doctor is using his medical knowledge and his personal energy in a fragmented approach to a problem which is seldom just physical. Science alone is not enough.

Too often in the typical church, when the service is over we walk out of the door, nod politely to a few people on the steps, and then go back to our isolated lives again. Each of us, whatever our occupation, is in a sense a specialist. During that hour together we felt a sense of closeness to one another, even with this highly diverse group, and then we lost it.

We almost wish that someone

would call out to us as we are about to leave the church and say, "What's your hurry?" (There is no hurry.)

"Where are you going?" (Home, to read the Sunday paper.) "Weren't you inspired by this hour in church to do something about healing the wounds of our society?" (Yes, but nobody else is going to do anything, so I don't want to seem queer.) "Well, then, why don't we all stay around and talk about what we can do for our fellowmen?"

This call is being given in a growing number of churches around the country. There is a magnificent rebellion against a religion that only preaches and fails to heal. Imagine what any congregation of people could do if, instead of rushing off after church, they took time to deal with a particular issue which now confronted them as a community; and, with each person there representing a different specialty, they wrestled with the

ways in which each person, in combination with the others, could bring healing to a sick community.

We need to be confronted daily with such questions as: Why are you doing all this for people? What is your ultimate goal in helping someone? What do you really mean by health? What is the way of salvation?

The church has not assumed its share of responsibility for the health of the community. It has defined health in too narrow a fashion. In its own concern for the sick it has, in recent times, limited its care almost entirely to people who have physical illness, diseased tissue or a broken leg.

While we are greatly indebted to those who have gone before us in the church and have established hundreds of great research and teaching hospitals all over the world; yet as one famous hospital chaplain, Dr. Anton Boisen, has said, "If a man has a broken leg, the church will take care of him in one of its excellent hospitals. But if he has a broken heart, then he can go to a state hospital."

When Christ asked us to heal all manner of diseases he included broken hearts, broken families and a broken society.

● LOST—100,000 MEMBERS

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building large empty barns?

It appears that this must be so. Take a look at the *Year Book*. If the total amount given is reflective of the number on the roll—and whether we want to admit it or not it is fact that many churches are carrying a lot of names on their roll, and that is all they are—names, of people who are lost to the church. Many have moved—no address. Others are inactive. Some are dead. And then the day arrives when this person who moved and left no address suddenly becomes alive. "I was baptized into that church 40 years ago. I don't know who the minister was, but I need a baptismal certificate to prove my birth in order that I may draw my social security!"

On one of the post cards that I mailed regarding a non-resident member, the postal authorities advised me that the community was no longer in existence. Don't you see the pathos? Here is a

family loyal to the old home church—that had ceased to exist 20 years ago. The church disbanded; the members had all moved away. They were loyal to something that existed only in their imagination.

The Solution: Let the home church transfer members when they leave. The church in the new community issue a certificate of resident membership. In making the first pastoral call, let the minister and the department of membership make the presentation and say thus: "We are glad to welcome you into our community and as a resident member of First Church. I will be your minister as long as you are in this community, and this will be your church. We feel that you will be very happy here and may God bless us all to his honored glory as we work together to bring the Kingdom of God on Earth."

REFLECTION

by Merl B. Grover

Frowning,

I glance

at him and see

the traits of a man

which irritate me.

Smiling,

I look

and comprehend

that here is a man

I'd like for a friend.

**Some of the Issues Stated for Action
At the International Convention Assembly**

RESOLUTIONS for the Assembly

In order to enable local congregations to discuss issues and resolutions which will be brought before the International Convention Assembly in Kansas City, Sept. 29-Oct. 4, we are reporting on the resolutions now.

AS THE 1961 Assembly of the International Convention of Christian Churches convenes this month in Kansas City, the concern of many Disciples with regard to issues and plans will be expressed through resolutions and then communicated throughout the nation through mass communications media.

By Aug. 1, 13 resolutions had already been sent to the International Convention office in Indianapolis and filed in readiness for action by the Committee on Recommendations and ultimately the Assembly.

Following is information relating to the resolutions. Space does not permit publishing the entire texts of the proposals.

* * *

A study commission on worship and devotion life would be created by a resolution advocating a three-year study of the nature of Christian worship "with the view of producing an interpretative statement about it and of

setting forth basic principles of public worship and devotional practice for our guidance."

Such a commission would be composed of competent scholars in various related fields who would be appointed by the executive committee of the Home and State Missions Planning Council. The results of the study would be implemented by local churches with the help of HSMPC's local church life committee.

Medical Aid for Aged

Medical aid for those on Social Security is advocated in a resolution offered by the Lindenwald Christian Church in Hamilton, Ohio. The resolution notes that Americans with small fixed pensions and Social Security benefits find themselves "increasingly unable to afford the cost of medication and hospitalization necessary to maintain personal well-being" and urges enactment of legislation providing medical aid.

Beverage Alcohol Issue

A 1600-word resolution titled "Beverage Alcohol and Christian Responsibility" advocates abstinence as "the better way of life for Christians" and approves several "guiding principles" for a program of education and action.

The resolution, presented by the Department of Christian Action and Community Service of The

United Christian Missionary Society, says decisions regarding the Christian's attitude toward the drinking of beverage alcohol should be based not merely on personal preference and social customs but upon considerations of Christian ethics and the Christian's responsibility to his fellow-men.

The resolution declares: "... the Christian community must work for specific social controls that will reduce the number of drinking drivers; attack the relationship between crime syndicates and the alcohol industry; demand the enforcement of laws now upon the statutes but ignored in community practices, which call for beverage alcohol control."

Charging that beverage alcohol is responsible for many personal and social evils and seriously endangers the general welfare of society, the resolution calls for immediate and radical reform of arrangements for enforcing rules and regulations governing the alcohol industry.

Action toward reaching "immediate and achievable" goals is urged. Among the suggested goals are: (1) realistic legislation to counteract the hazards of drinking in relation to driving and traffic safety; (2) federal legislation to ban the service or sale

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Approved by Senate

Anti-Racketeering Bills in the House

WASHINGTON, D. C.—The Senate passed and sent to the House six of the seven tough new anti-racketeering bills proposed by President Kennedy to curb the operations of organized crime.

The measures are aimed to strike a blow at use of interstate commerce or communication facilities by organized gamblers and thus to curtail a major source of revenue for racketeers and mobsters.

The measures approved by the Senate would:

1. Make it a federal crime, punishable by up to five years in prison and a \$10,000 fine, to use interstate commerce for the purpose of distributing the profits of illegal gambling, narcotics peddling, liquor sales, or prostitution.

2. Impose stiff penalties for shipping across state lines gambling equipment, including slot machines, except into a state where use of such equipment is legally permissible.

3. Make it a federal crime, subject to a sentence of up to five years, to transport gambling paraphernalia, such as number slips or horse race bets, across state lines.

4. Make it a federal crime to intimidate or threaten any witness to prevent him from testifying to the FBI, Department of Justice, Treasury Department, or other government agents investigating racketeering. (It is now a federal offense only if such a threat is made against a witness in a pending court proceeding.)

5. Grant immunity to witnesses who testify before grand juries and courts, thereby making it possible for law officers to compel employees or "runners" of gambling syndicates to testify against their superiors. (By granting immunity to the lesser offenders, they would not be able to take refuge in the Fifth Amendment's provisions against self-incrimination.)

6. Prohibit the transmission by telephone, telegraph or other interstate wire communications of information concerning illegal betting. This would deprive illegal bookmakers of their telephone service to tracks outside the state.

Moral Re-Armament Founder Urged God-Government Tie

F. Buchman Dies

CAUX, SWITZERLAND—Frank N. D. Buchman, 83, founder and leader of the controversial Moral Re-Armament Movement, died of a heart attack in Freudenstadt, Germany, MRA headquarters announced here.

The Pennsylvania-born Lutheran clergyman founded his movement in 1921 under the name "Christian Fellowship," which later became known as the "Oxford Group" and emerged in 1939 as MRA.

Dr. Buchman said he had been charged on direct orders from God to organize the movement which stresses "absolute love, absolute unselfishness, absolute honesty and absolute purity" as its goals. In recent years MRA has been prominent in the fight against communism, offering to the world its ideology of "absolute moral standards" as a condition of survival.

Dr. Buchman and his followers, who number into the thousands throughout the world, stressed that Moral Re-Armament is the only effective weapon against communism.

Dr. Buchman died in the Black Forest town where, walking through the woods one day in 1938, he conceived the idea of MRA.

Sen. Goldwater Would Aid Parochial Schools

WASHINGTON, D. C.—Two conservative Republican senators filed a minority report here which urged the Senate to reject a bill extending the National Defense Education Act.

Senators Barry Goldwater (R., Ariz.) and John G. Tower (R., Tex.) disagreed sharply in their views.

Both stated that they are against federal aid to education. But Mr. Goldwater said that if the Senate is insistent on federal aid it should assist private and parochial institutions as well as public schools.

The senators clashed in their report on an amendment to the National Defense Education Act which would add a program of government long-term, low-interest loans to private and parochial schools.

Sen. Goldwater made a spirited defense of such loans and said they should be extended even farther than the Senate Committee on Labor and Public Welfare proposes.

Wife of Church Leader Was Killed in Crash

Niemoeller Recovering



—RNS Photo

Dr. and Mrs. Martin Niemoeller. She was killed. He is recovering.

AABENRAA, DENMARK—Dr. Martin Niemoeller, 69, prominent German Protestant leader, is reported improving after he was injured critically and his wife, Else, 71, was killed in a car accident near Aabenraa, Denmark. They were driving from their home in Wiesbaden to Denmark for a vacation.

The minister is president of the Evangelical Church of Hesse and Nassau and Mrs. Niemoeller was a leading church woman in her own right.

During their last trip to the U. S. in 1960, they spoke at Union Avenue Christian Church, St. Louis.

A police official here branded as "sheer nonsense" rumors in Communist East Germany that the automobile accident was due to an attempt on Dr. Niemoeller's life.

Ben Browne President Of Baptist Seminary

PHILADELPHIA—Benjamin P. Browne has resigned as editor-in-chief of the American Baptist Publication Society here and as editor of the *Baptist Leader*.

He became president of Northern Baptist College and Seminary, Chicago, Sept. 1. He served as president of the Associated Church Press and was the founder-director of the Christian Writers' Conference.

NEWS IN BRIEF

AFRICAN JOURNALISM

LAGOS, NIGERIA—*The African Challenge*, a Protestant magazine read by some half million English-speaking Africans, was hailed as "one of the greatest things that has happened to our country" by the Chief Registrar of the Nigeria Federal Supreme Court here.

Addressing some 2,000 persons at a rally marking the publication's 10th anniversary, J. A. Adefarasin, chairman of the meeting, said, "Without the eternal truth of our Lord Jesus Christ, which we Christians must put into practice, a nation like ours cannot stand."

FREEDOM IN TURKEY

ANKARA, TURKEY—Turkey's recently approved constitution guarantees religious freedom for all in this predominantly Moslem nation, a government spokesman said here.

Staff Major M. Ali Armagan, head of the National Unity Committee's Press Liaison Bureau, said the constitution provides for freedom of conscience and of religious belief and worship.

East Meets West



—RNS Photo

WEST BERLIN Mayor Willy Brandt listens intently to a woman resident of East Berlin in an emotional meeting at the city's Olympic Stadium. The encounter came during the six-day Evangelical Church Day Congress (DEKT) held this summer in West Berlin. In defiance of Communist warnings, great numbers of East German Protestants, poured into the western zone of the city to attend the rally.

"CO" DISCHARGED

WASHINGTON, D. C.—Bringing an end to a controversy over its court-martial of a conscientious objector, the U.S. Army has given a "general discharge under honorable conditions" to Pvt. Donald Heath, 21, of San Bernardino, Calif., and released him from the stockade at Fort Belvoir, Va., where he was serving a three-month sentence at hard labor.

The Army said it was releasing another soldier under a similar discharge, Pvt. Karlo Forsberg, of Fort Worth, Fla., a Roman Catholic, after recognizing that his refusal to obey military orders was due to conscientious objection.

The Air Force, Navy, and Marines have been giving such "general discharges" to men who are found to be of sincere religious convictions.

PEACE CORPS PROJECT

NORTH MANCHESTER, IND.—A pilot program of agricultural volunteers to work on the island of St. Lucia in the West Indies Federation under Peace Corps auspices was arranged here with the Heifer Project, Inc., an intercreedal relief and rehabilitation agency.

Heifer Project is a world-wide organization established in 1944 to distribute livestock and poultry to people in underdeveloped areas, and it operates as a non-sectarian, non-profit agency financed by voluntary contributions.

AGAINST BIRTH CONTROL

VATICAN CITY—Artificial birth control to cope with the so-called problem of over-population is "a solution of tired minds," the Vatican Radio declared in a broadcast interpreting the section of Pope John XXIII's encyclical "*Mater et Magistra*," dealing with this matter.

Birth control, it said, is "the solution of the faithless, of those who do not believe in the inexhaustible resources of nature and the inventive and creative capacity of man, of those who do not believe in progress."

LUTHERAN BUDGET

RIVER FOREST, ILL.—A record budget of \$24,000,000 for the work of the Lutheran Church—Missouri Synod in 1962 was adopted by denominational fiscal leaders at their annual meeting here.

CARDINAL DIES

VATICAN CITY—Nicola Cardinal Canali, 87, Pro-Dean of the Sacred College of Cardinals and a member of the Roman Curia, died here of heart disease and bronchial pneumonia.

His death, reducing the Sacred College of Cardinals to 82, came as the Church buried Domenico Cardinal Tardini, Vatican Secretary of State, who died here of a heart ailment four days previously.

APPEAL FOR ZEAL

GREEN LAKE, WIS.—Dr. Edwin T. Dahlberg of St. Louis, former president of the National Council of Churches, called on the church to look ahead as a pioneer and make its impact on today's new frontiers of space, peace, race relations and Christian education.

The Baptist minister told the American Baptist Convention's Ministerial Conference that the church is "looking back at other times" and has become "an exercise in geriatrics . . . with the results that we have come to the point of over-emphasizing our ailments."

"The message of the Christian church has more power than atomic energy, if it is allowed to radiate," he continued, "We must expect great things from God and attempt great things for God, because we have something more powerful than socialism, racialism or communism."

HERMELINK DIES

BERLIN—Dr. Jan Hermelink of Hamburg, executive secretary of the German Evangelical Mission Council, was fatally injured while driving to the Kirchentag here. The 37-year-old son of the well-known German church historian, Heinrich Hermelink, he was to have represented the German Missionary Society at the Third Assembly of the World Council of Churches in New Delhi.

BUDDHISM BILL

RANGOON, BURMA—Despite a number of meetings here with representatives of Christian, Muslim, Hindu and animist minorities, Burmese Premier U Nu has failed to reassure them that their religious liberties will not be imperiled by government legislation which would declare Buddhism the State religion of Burma.

The bill will be introduced in the forthcoming session of the Burmese Parliament, beginning Aug. 15.

There are some 600,000 Protestants and more than 177,000 Roman Catholics among Burma's population of 20,250,000.

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Statistician Reports To Southern Baptists

Importance of Sunday School Role Stressed

RIDGECREST, N. C.—The important role of the Sunday school in "reaching the unreached" was stressed here by a Southern Baptist statistician as the denomination opened a series of Sunday school leadership conferences.

"During the decade just closed, 84 per cent of the increase in total population occurred in metropolitan areas," J. P. Edmunds, secretary of the research and statistics department of the Southern Baptist Sunday School Board, said. "In the southern states, 81 per cent of the strictly rural counties lost in population during this same period.

"Our rural churches have declining potential. Seventy-four per cent of our churches are rural. Are they not, then, a major opportunity?"

Mr. Edmunds then pointed out that urban Sunday school enrollment is 81 per cent of church membership, but rural enrollment is only 70 per cent.

Christian Endeavor Officers Re-elected

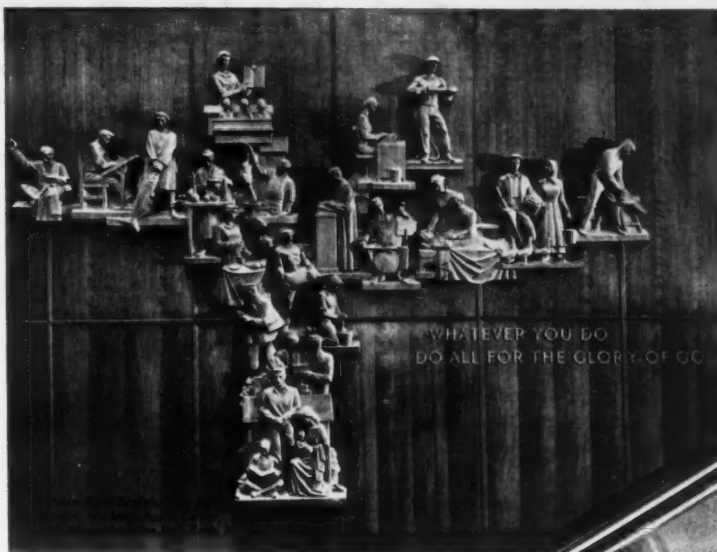
CHICAGO—Christian Endeavorers in North America honored Billy Graham here as "a worthy example for youths, the greatest evangelist of modern times and the outstanding exponent of Christian service for Christ and His Church."

The Baptist minister was presented with the Ninth International Youth's Distinguished Service Citation by the International Society of Christian Endeavor before some 4,000 delegates at its 46th biennial convention.

Clyde W. Meadows, president of the society since its 1959 convention, was re-elected to office. Others re-elected included Timothy J. Kribs of Roachdale, Ind., associate president; Harold E. Westerhoff of Columbus, Ohio, general secretary; and Delno Brown of Hobart, Ind., educational secretary and citizenship director.

Churches to Lose Source of Revenue

COLUMBUS, OHIO—Churches and charitable organizations will lose an important source of revenue when the redemption feature of Ohio's sales tax dies with the stamps next Jan. 1.



UNIQUE WALL RELIEF on view at Interchurch Center was unveiled at dedication ceremonies officially opening the new 19-story religious center in New York City. This 16 by 11 foot wall relief was conceived and carved by the American sculptor, Adlai S. Hardin, of Lyme, Conn. Based on the biblical theme, "Whatever you do, do all for the glory of God," the linden wood sculpture in the center's east lobby illustrates the spiritual strength derived from the occupations of man. Thirty figures represent 19 categories of human work ranging from tailoring to preaching.

Churches and schools used the sales tax stamps to buy many furnishings and education supplies. One of the peak years saw a total of \$5,145,000 returned through redemptions—most of it to churches and religious groups who maintained a year-around drive for sales tax stamps among parishioners and friends.

Declines Invitation

BERLIN—Bishop Gottfried Noth of Dresden, head of the Lutheran Church of Saxony, declined an invitation by the Communist district council to attend a reception in honor of Pastor Martin Niemöller, president of the Evangelical Church of Hesse and Nassau.

Pastor Niemöller was in Dresden during a two-week tour of the Soviet Zone. He had already been criticized by Western newspapers for allowing himself to be feted by Communist functionaries while the Soviet Zone was increasing its anti-church measures.

Negro Appointed

NEW YORK—Ira De A. Reid, chairman of the sociology department at Haverford (Pa.) College, is the first Negro educator to be appointed as a full-time teacher at the International Christian University in Japan, near Tokyo.

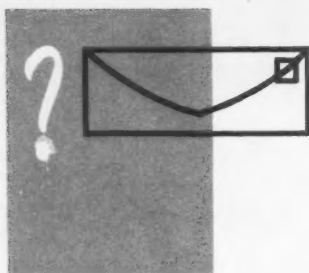
Demonstration of Protestant Unity

BERLIN—In a striking demonstration of Protestant unity in a divided country, more than 100,000 Christians from East and West Germany jammed West Berlin's Olympic Stadium for the closing rally of the German Evangelical Church Day Congress (DEKT).

The gathering included an estimated 5,000 persons from the Soviet Zone and East Berlin who disregarded Communist threats and intimidations to participate in the five-day congress, held under auspices of the Evangelical Church in Germany (EKD).

"You are now under a missionary order," Dr. Kurt Scharf told them, "to return home to your families, jobs and neighbors and practice your faith in every-day life. This includes meeting our adversaries with love and a readiness to suffer for our faith, helping the afflicted against violence and threats."

It was announced at the congress that Jan Hermelink of Hamburg, secretary of the German Missionary Council, died as a result of injuries received in an automobile accident while en route to West Berlin. The 37-year-old clergyman was to address an ecumenical workshop.



WE'VE BEEN ASKED

Where the agency heads answer your thoughtful questions on any aspect of their work.

QUESTION: "Why do we hold the International Convention Assembly in conflict with World-Wide Communion Sunday?"

ANSWER BY: Gaines M. Cook, executive secretary, International Convention of Christian Churches (Disciples of Christ).

First of all, the International Convention, by assembly action, has established the date of the annual assembly in the month of October. The Time and Place committee considers invitations from entertaining cities and seeks to secure accommodations in convention auditoriums and hotels which are available during the month of October of the year in-

volved.

The Time and Place committee is aware of the undesirability of holding an assembly on dates which will conflict with World-Wide Communion Sunday, and they seek to avoid such conflicts. However, most cities with sufficient facilities to accommodate our assemblies are booked years in advance with other conventions, some smaller than ours, others larger. Therefore, it is difficult in every instance to avoid the first week in October, although we sincerely try to do it.

All of us recognize the importance of World-Wide Communion Sunday. When there is a con-

flict, as unfortunately exists in 1961, it should be remembered that the convention Communion service itself assumes especial significance in recognition of the day. This means that those attending the convention will not be deprived of the observance of the day.

Furthermore, where ministers find it necessary to be absent from their pulpits, laymen have the opportunity to conduct the service, with special significance as they share the experience with fellow-Christians around the world. The very fact that the brotherhood is engaged in a great Communion service at the convention widens the fellowship.

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Just Among Us Lay Folks

by Carl R. Brown

IT'S THOSE UP FRONT WHO COUNT

PARDON this paraphrase of a commercial you may have heard or read. It is just too good to pass up. It reminds me of these lines,

*The worst of all our churches' woes
Are empty seats in the down-front rows.*

Perhaps your sanctuary is packed full each Lord's Day. Then this means nothing to you. Just raise a prayer of gratitude.

But in many churches the members seem allergic to the pews down front. A few brave souls, those hard of hearing or shy of others may slip in, but most seem to avoid these, best seats in the house, as though they had not been dusted for a month.

If you have spoken from the pulpit or been in the choir you realize what a hazard this raises, a no man's land between platform and congregation. The pastor must throw his voice and personality across these static pews and in turn expect a response back through this same emptiness. Perhaps the best solution would be a portable pulpit which could be brought down to where the people are.

Blessed are those who come down front. They are indeed happy. They can catch the gleam in the preacher's eye and hear his natural voice (unamplified). They can get the soft tones of the organ and the full benefit of choir and special music. They are near the communion table and more a part of the service. Most of all they make a real contribution in their singing, par-

ticipation and responsiveness.

We have heard the testimony of many ministers as to the effectiveness of a friendly congregation "down front." It is to them what the studio audience is to the speaker or entertainer who would reach the multitudes on the air.

Many years ago Eugene Beach of Youngstown, facing this situation in an area meet, told how an ingenious minister overcame it. He devised an auditorium devoid of all seats. As the congregation arrived the usher would press buttons and seats would be raised from the floor, starting from the front only as needed. This, of course, resulted in a "full house" and no empties anywhere. "But," added Dr. Beach, "an equally ingenious layman contrived another gadget. Back of the pulpit was to be a trap door with a time device. Exactly at 11:55 o'clock (if the sermon was not over) the floor opened, the minister disappeared and the benediction was pronounced."

You see these mechanical and artificial devices are not the solution. It is up to us back-seat members to realize how much more we would count if we would move down a ways. Then pastor, ushers and members working together would find joy in real Christian fellowship.

*With all seats filled in the first few rows,
We find attendance grows and grows.*

There is another slant to this subject. If you have gone on guided tours abroad and your

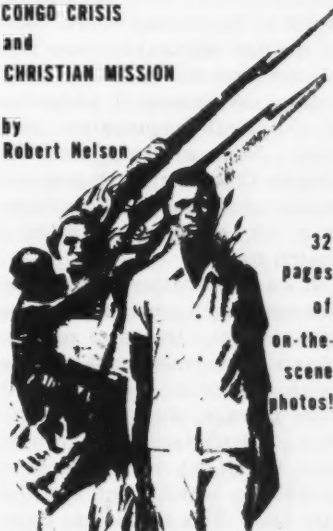
guide, with raised umbrella, has fought to keep his flock together, pushing up to see the publicized sights, you know what I mean when I say "It's those up front who get the most." Many drag behind to get snapshots or souvenirs. They miss what they have come a long way to see and the guide's interpretation of the same.

Lots of our members are on the periphery, participating only in the turkey dinners and bowling teams—late comers, back seat folks. They miss the heart of the service. It's those "up front" in the Bible classes, committee meetings, worship services who put the most in and get the most out.

It was when Peter was sulking around the fringe of the crowd that he got himself in trouble. When later he was up front where he belonged the Holy Spirit used him mightily and he really counted.

CONGO CRISIS and CHRISTIAN MISSION

by
Robert Nelson



32
pages
of
on-the-
scene
photos!

The author of this perceptive report is executive secretary, Dept. of Africa, The United Christian Missionary Society. He has made five extensive visits to The Congo including one that preceded Congolese independence and lasted through the chaotic months that followed. Photographs by the author. 10C858 \$1.50 paper, 10C864 \$2.50 cloth.

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Aquila and Priscilla: Risking All for Christ



"Where the Scriptures Speak . . ." by the Editor

MEMORY SELECTION: You shall do what is right and good in the sight of the Lord (Deuteronomy 6:18).

THERE are many helpful lessons to be learned as we study the texts about Aquila and Priscilla today. Without attempting to follow our scripture lesson verses in order, I want to comment upon some of these obvious facts. It is not difficult to find the exact reference since the lesson text is printed on this page.

First, we have here a picture of a man and his wife, not only working together in business but also serving the church together. Neither one of these experiences would be too unusual, today. Some of the most efficient business people are women. And, even more women take places of leadership in the local congregation than men. Such a group as "The Couples Class," in which men and women study and work together, is a very ordinary thing in a church today.

It was not ordinary for women to assume such prominence in the first century. Our first passage of scripture speaks of Aquila "with his wife" but the next three passages mention the wife first. I don't believe you would have found any secular writing in that day which mentioned the wife first. This is just one more indication of what the gospel of Christ does for people. We are indeed all one in Christ Jesus.

Second, it is interesting that when Paul went to Corinth he went to see Aquila and Priscilla "because he was of the same trade." We know how the guilds grew up in medieval times and became the forerunners of modern labor unions. However, here is an example of fellow craftsmen

being drawn together because of their mutual interests.

Corinth was a great commercial center because of the canal which ran past it. I believe the ships had to be pulled through the canal by some ingenious manner which made it necessary for passengers to loaf about for a couple of days. This gave them time to buy the wares of the tentmaker and others, and also time to listen to speeches.

Third, we notice how people moved around, even in those days. Aquila and Priscilla were Jews, natives of Pontus. However, they lived in Rome until Claudius forced all Jews to leave Rome. Our lesson finds them living in Corinth but they went on to Ephesus with Paul and stayed

there to work and preach. Things were not nearly as provincial in those days as we sometimes imagine.

Fourth, we learn in this lesson how to deal with a person who is not thoroughly informed on a subject. While Priscilla and Aquila lived in Ephesus, Apollos came there. We know about him especially because of the fact that the Christians in the Church in Corinth divided over their loyalties to him and to Peter, Paul and Christ. It is interesting to read Acts 18:25 omitting the last phrase. This is a very high commendation of Apollos.

Apollos was fervent and he was an accurate teacher of the things he knew. Then comes the last phrase. "He knew only the bap-

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR SEPTEMBER 10, 1961

The Scripture

24-28

Acts 18:1-3

1 After this he left Athens and went to Corinth. 2 And he found a Jew named Aquila, a native of Pontus, lately come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them; 3 and because he was of the same trade he stayed with them, and they worked, for by trade they were tentmakers.

18-21

18 After this Paul stayed many days longer, and then took leave of the brethren and sailed for Syria, and with him Priscilla and Aquila. At Cenchreae he cut his hair, for he had a vow. 19 And they came to Ephesus, and he left them there; but he himself went into the synagogue and argued with the Jews. 20 When they asked him to stay for a longer period, he declined; 21 but on taking leave of them he said, "I will return to you if God wills," and he set sail from Ephesus.

24 Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, well versed in the scriptures. 25 He had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. 26 He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him and expounded to him the way of God more accurately. 27 And when he wished to cross to Achaia, the brethren encouraged him, and wrote to the disciples to receive him. When he arrived, he greatly helped those who through grace had believed, 28 for he powerfully confuted the Jews in public, showing by the scriptures that the Christ was Jesus.

Romans 16:3-5a

3 Greet Prisca and Aquila, my fellow workers in Christ Jesus, 4 who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks; 5 greet also the church in their house.

tism of John." I shudder to think what would happen to Apollos today if he preached such religion in the midst of some Christians and some churches. The fact that he didn't know any better wouldn't make any difference to some people. They would destroy him.

This is not what Priscilla and Aquila did. They heard him and then "expounded to him the way of God more accurately." This was all Apollos needed. With the background he had, he easily accepted the full gospel when he heard it for the first time. He "greatly helped" the people and he "powerfully confuted" those who did not believe that Jesus is the Christ.

Fifth, the lesson in this text is that those who preach the gospel where it is not known or where it is not wanted, will not have an easy time. Paul did not expect an easy time and he did not complain when he found the troubles he expected. So it was with Priscilla and Aquila. In the letter to Rome Paul speaks of them as fellow-workers "who risked their necks for my life" (Romans 16:3). The particular occasion is not related in the New Testament. There may have been one such instance or, this phrase may apply to the fact that their whole life was a risk.

Sixth, there is a phrase in the last verse of our lesson which reminds us once more of a char-

acteristic of the church and of the times. Paul, in sending greetings to Priscilla and Aquila (the wife's name is spelled Prisca here) says also to "greet the church in their house." It is so hard for us to think of the church as being composed of the believers. To have a church without a church house seems unlikely to many of us. However, we must remember that in the first 200 years of her history, the church spread faster than at any other time and there was no church house, so far as we know.

This is a wonderful couple, these tentmakers. When you see them work and teach and live you can easily take courage. We have it rather easy.



Meaning for Today

by Ross M. Willis

W E OF the twentieth century Christian community need to become better acquainted with Priscilla and Aquila. Why? For many reasons, but chiefly because of one glorious testimony to their self-sacrificing faith which Paul holds high: "... who risked their necks for my life."

That's it. We need to become acquainted with Priscilla and Aquila because they were willing to risk everything, even "their necks" as Paul puts it, so the gospel of God might be made known through the life of Paul.

That is the element we are tempted to leave out of this twentieth century Christianity. The element of risk. The poorer stewards in the church are afraid to tithe because of the risk involved—the risk they won't be able to meet the payments on all the mechanical gadgets that make their lives comfortable and safe. The dedicated members of the Christian fellowship are afraid to witness to their faith in the daily

tasks of life because they don't want to run the risk that others might think them strange. There are competent people in every congregation who refuse to teach a class, hold an office of leadership or use their God-given talents because they don't want to run the risk of not having enough time for themselves and the things they like to do.

In many ways, the churches have grown soft and gentle—afraid of risk, inconvenience and hardship. We want Christianity to bestow upon us security and safety. We are prone to seek a God who protects us from all dangers and harbors us from all fears. For the most part, we don't think of membership in the Church as involving risk. This is why we need people like Priscilla and Aquila—to bring our human desires for comfort and satisfaction up short and make us realize the gospel is known to us only because others risked their lives to be bearers of its

message. And if the message is to continue it must do so through servants of God who are willing to "risk their necks."

Look more closely at Aquila and Priscilla. They were expelled from Rome and settled in Corinth, where they met Paul. At no small risk to themselves, Priscilla and Aquila became close friends of Paul and suffered with him through the torment of that ridiculous trial before Gallio. They then traveled with Paul to Ephesus where they devoted their lives to teaching the truths Paul had made known to them. Among those whom they taught was Apollos. And from the closing words in Paul's letter to the Romans, it appears that they not only returned to Rome but that their home was the gathering point of the worshiping community. Back to the very place from which they had been expelled they now took the gospel of God.

This action on the part of Priscilla and Aquila involved risks. Not one risk, but a lifetime of many risks. They were aware that if the message of God had any value at all, it was more valuable than anything else, even life itself. That is real willingness to risk. The Churches of today need more of this.

Day of Manhood

by LUCILE CARTER

Art by Bartig

I IMAGINE the day Andy Morgan was elected judge of the juvenile court was about the biggest day in his life. And I'll wager he'll be the best one this town has ever known. He came into the shop the next day and told me I was responsible. That's a lot of nonsense because I didn't do anything, but it was nice to hear it just the same. And I remember the incident he was referring to. Fifteen years ago Andy was about the most unlikely candidate in town.

I'm Harold Johnson, better known as Hank. I run a little malt shop about a block from the high school. Several of the kids hang around here after school, eating candy and peanuts and drinking sodas. You know, once I got used to it I sure missed their chatter during summer vacations.

Andy was fifteen when I first noticed him, a puny little sophomore. He would have had to stretch his neck to reach five feet and load his pockets to tip the scales at ninety-five pounds. The other fellows were soaring right up to six feet and a hundred-sixty-five pounds. That sure played hob with Andy's pride and self-respect.

Andy never had much money but he would save it until he could treat everybody, trying to get into the gang, I guess. A lot of good it did! Few of the kids even bothered to thank him.

They left in little cliques, and Andy would walk home alone.

I remembered the day Andy got up his courage and asked pretty little Emma Lou Taylor if he could walk her home. Les Howard, the star forward on the basketball team, was seated on the stool next to hers and everyone was eating peanuts—courtesy of Andy. Les had reached six feet, was good looking and the girls hung onto his every word. I never could see what they saw in him. He had more ego than brains and proved it by saying, "Hear that, gang? Shorty, here, asked to walk Emmie home! Now what girl is going to look at a kid like you when there's a man around?"

He took some more peanuts. "Come on, Emmie. Let's get moving."

The rest of the gang left shortly. Andy tossed the empty peanut sack into the trash receptacle, something few others bother to do, and sauntered out.

It was plain as the nose on your face that Andy was a good kid, worth a dozen Les Howards, but he wasn't making any headway with the gang. It rankled me to see those youngsters eating his treats and treating him like they didn't see him. Not once did I see anyone share with Andy. The weeks rolled by and nothing changed. Except that Andy would hang around the malt shop a little longer. Gradually

we got to talking and I found out for a sure a few things I'd already surmised.

Try as he would, he couldn't excell in anything. His family lived in a little place on the north edge of town and his father worked as a farmhand.

A few things I hadn't surmised. All the money left over after the essentials were taken care of went to give his younger sister music lessons and dancing lessons and pretty dresses. Andy wasn't bitter about it but he made me think of a kid that's used to an empty stocking on Christmas morning.

Occasionally Andy would timidly ask a girl for a date but he was always turned down cold. It got to be sort of a joke that if a girl hadn't been asked for a date by Andy she was really "way out." I had an idea that a couple of the girls would have liked to date Andy but were afraid of what the gang would say.

When summer vacation began I seldom saw much of the gang. There's a concession stand by the municipal swimming pool where they congregate. Occasionally one or two wander in for a limeade or a double coke.

I think it was mid-July when Andy dropped in. The shop was empty except a couple of ten-year-old girls sipping cokes. That was the first I'd seen him since school was out and he sure had



changed. He was tanned, real tanned, and he'd put on probably twenty pounds. He'd grown about two-and-a-half inches, too.

"Andy, boy, you've grown—really grown. What'll it be?" I wiped the counter before him.

"Nothing today, Hank." He shrugged his shoulders. "I just stopped by for a few minutes."

I set a glass of water before him and he drank it thirstily. "How're you passing the summer, Andy? I can tell you haven't been lounging by the pool."

"The pool? Oh?" He seemed preoccupied. "I've been shoveling wheat for Martin Taylor."

"Sure you don't want a tall limeade, son? It sure hits the spot these days."

"Thanks, Hank. Not today."

The girls left the booth and I went to get the empty glasses and wipe off the table. I put the glasses into the sink behind the counter and turned to Andy. He

had the darnedest look on his face.

I've about as much tact as an excited skunk. "Something wrong, Andy?"

I was totally unprepared for what happened then. Andy pounded his fists on the counter then threw his head down on his arms. I thought he was going to cry.

Finally he raised his head and looked me straight in the eye. "You know I don't smoke, Hank. I don't even know why I took them. Trying to prove to myself that I'm growing up, I guess." I noticed the pack of cigarettes in

his pocket. "I've grown two inches and shoveled wheat for a month and I feel smaller than when I began. Hank, how does a boy become a man?"

He went on to tell me that he was making seven dollars a day, only he wasn't getting a cent. His dad collected his wages. Andy never even saw them. The only money he'd ever had was what he could get for doing odd jobs around town—jobs his folks knew nothing about. Only now he didn't have time for those while he worked for Mr. Taylor. And how was he ever going to become a lawyer if he couldn't save money for college?

"I guess you better call the police, Hank," he finished.

I wondered, how does a boy become a man? I knew he'd never taken anything before. I'd made two tall, cool limeades as he talked. When I'm nervous I have to do something. Now I set one before Andy.

"Drink it, Andy." My voice was commanding. I didn't feel commanding. I didn't feel strong at all. I drank the second limeade, slowly, like the couples who can afford only one but want it to seem like two drinks.

Finally it was gone. Andy was waiting and I had to answer. *Lord, tell me what to do now,* I prayed. I wasn't a religious man.

Andy put the cigarettes on the counter. "You better call the police, Hank."

"I've never had any truck with the police, Andy. Guess a pack of cigarettes is a pretty small trifle to begin with. Besides you didn't really take them." I put them back into his pocket. "You keep them. You keep them to remember today by. I don't reckon you'll ever do it again. Guess I can rightly say you've become a man today."

I wish you could have seen him walk out of there. That boy was a bigger man than any six-footer I knew. Yes, sir, I'll wager he'll be the best judge this town has ever known.

NEWS

of the Brotherhood

State Conventions Back National Council

INDIANAPOLIS—In reply to attacks made on the National Council of Churches of Christ in the U.S.A., at least 10 state conventions of the Christian Churches have reaffirmed their support of the ecumenical organization during the past year.

Resolutions upholding the National Council of Churches, several reported earlier, were passed by state conventions in Arkansas, Florida, Illinois, Indiana, Missouri, Montana, North Carolina, Oklahoma, Texas and West Virginia.

The 1960 assembly of the International Convention in Louisville, led the way with a resolution reaffirming "wholehearted support" of the Council.

State assemblies in attacking charges against the Council, cited the increased interdenominational cooperation the council has made possible and called for greater financial support for the body.

In its 115th annual assembly, the State Convention of North Carolina Christian Churches resolved:

"That this convention reaffirm that faith in the Lord Jesus Christ . . . the basis upon which the National Council of Churches is founded, is the ultimate antithesis of Communism and false ideologies and makes ludicrous the false charges brought against the council."

Indiana

The Indiana assembly urged a study of the possibility of the Christian Churches' supporting both the National Council of Churches and the World Council of Churches as a unit rather than congregation-by-congregation.

The proposed support would be given through either the International Convention or the Council on Christian Unity from funds given by Disciples through Unified Promotion of Christian Churches.

Calling attention to record of achievement of the National Council of Churches and "the promise which it holds for the future," the 79th assembly of the Arkansas State Convention said:

"Whereas the National Council of Churches in the U.S.A. has brought together the majority of Protestant and Orthodox churches in the largest degree of cooperation in history . . . [we rejoice] in the measure of unity which has been attained through the council and in the significance of the work accomplished."

More Information

The assembly of the Texas Convention of Christian Churches was among several that stressed the importance of distributing information about the council to members of local congregations.

"Lack of communication between the National Council and the local churches . . . has created misunderstanding," a Texas resolution declared.

A statement adopted by the Oklahoma Convention of Christian Churches explained that "positive support" of councils of churches includes "emphasis and interpretation through all the regular channels of promotion" as well as financial undergirding.

Several state conventions that did not deal specifically with the National Council of Churches in their resolutions gave broad endorsement of ecumenical work.

The board of managers of the Michigan Christian Missionary Society, for example, declared "denominational leaders should seek the interests and welfare of all Christians as well as that of one's own denomination."—*ICCC*.



MISS KANCHAN SHAH, principal of the Burgess Memorial Girls' School, Bilaspur, India, is greeted at the Board of Church Extension office in Indianapolis by Mrs. Blanche P. Wickes, Church Extension treasurer. Mrs. Homer Gamboe, center, a missionary to India for 33 years, accompanied Miss Shah on her recent visit to Indianapolis.

International Convention

Vice-President Addresses ABA

Storey Comments on Nuremberg Trials

ST. LOUIS, Mo.—Robert G. Storey, dean emeritus of Southern Methodist University Law School and vice-president of the International Convention of Christian Churches, called attention to the purpose of the Nuremberg War Crimes trials at the annual convention of the American Bar Association here.

Speaking at a dinner meeting of the American College of Trial Lawyers, Dr. Storey said the Nuremberg Trials were based not on the actions of the high-ranking Nazi defendants as part of the military machine, but on their part in starting the war in violation of a series of solemn treaties which were a part of international law.

Dr. Storey, Executive Trial Counsel at Nuremberg and a former president of the American Bar Association, outlined the background of the trials. He emphasized that the defendants were on trial for deliberately bringing on World War II in much the same manner as though they were planning a bank or train robbery.

"Thanks to the seizure of the German records by the American Army, we are not left in doubt as to how the war came about," he said. "First there was the build-up of the Nazi party, based on racial prejudice and hatred, with suppression of religious, intellectual and economic freedom and with power concentrated in the hands of a very few men.

"Hitler frequently proclaimed his belief in the necessity of force as a means of solving international disputes. He said, in substance, that the great problem of Germany was the question of living space.

"A more cold-blooded planning of robbery and pillage is difficult to imagine. Nazi invasions were accompanied by violation of the fundamental law and a ruthless disregard of the elemental decencies of human life on a scale hardly believable.

"Crimes of this sort call for punishment. Justice is a mockery if men who rob and murder on a gigantic scale escape punishment through the fact that they have seized and used the machinery of state for the perpetration of their crimes."

RESOLUTIONS for the Assembly

(Continued from page 10.)

of alcoholic beverages on airlines and upon public transportation generally; (3) enlistment of cooperation in developing and enforcing alcoholic beverage control laws—including efforts to get legislation banning the sale of alcoholic beverages in drug and grocery stores and the promotion of specific legislation to curb drinking and driving hazards.

The "guiding principles" brought forth in the resolution include a statement calling for a program of Christian education regarding the problem. Such a program would take into account: "the redemptive and healing power of the gospel of Jesus Christ," teaching of scientific facts about effects of beverage alcohol, the relationship of such drinks to family life, the cost of beverage alcohol to society and the relationship of crime, auto accidents, industrial hazards, gambling, prostitution and various underworld activities to the alcoholic beverage industry.

● The interim committee of the Council of Agencies has presented a resolution calling for a series of area assemblies in 1965 "in lieu of a single international assembly" and building the assemblies around the program of advance in the Decade of Decision.

● A resolution offered by The Disciples Peace Fellowship would commend the government of the United States for its "food for peace" efforts and urge it to use "every possible means to devise even more effective methods whereby our overabundance may be a blessing instead of a burden." The resolution also asserts that any governmental "food for peace" program should be based on the needs of people rather than ideological, political or military considerations.

● Another resolution will ask the International Convention and local churches to use their influence to have the United States government introduce and adopt legislation to build, staff and maintain rehabilitation centers and use the "Santa Cruz (Calif.) Plan of music, prayer, good food and active intelligent goodwill for those mental patients which will be helped by it."

● A proposal from the Christian Literature Commission urges designation of May 6, 1962, as "Secret Place Sunday or Home Relations Sunday," in recognition of the "splendid service to the cause of Christ" rendered by *Secret Place*, the devotional quarterly of the Christian Churches and American Baptist churches which is observing its 25th anniversary in 1962.

● A resolution referred to the Kansas City Assembly by action of the 1960 Assembly in Louisville calls for amendment of the by-laws of the International Convention so that membership on the board of directors shall be for a term of five years, with three members elected annually on a rotating basis.

The resolution, formally accepted by the Louisville Assembly for action this year, also asks that the immediate past president of the Convention shall be an ex-officio member of the board of directors for the year following his incumbency.

Week of Compassion

Reconstitution of the Week of Compassion committee is requested in a resolution designed to reaffirm the purposes and spirit of a resolution approved by the 1953 International Convention Assembly (in Portland, Ore.) which was a report of a study regarding and an endorsement of Week of Compassion as an annual observance.

The resolution calls for discontinuing the Committee on Relief Appeals and requests that its functions be incorporated in the proposed reconstituted Week of Compassion Committee of the International Convention which would then represent causes sharing in the Week of Compassion appeal beginning July 1, 1962.

The reconstituted committee would include six members at large (two laymen, two women and two ministers), three representatives of The United Christian Missionary Society, one representative of the Council on Christian Unity, two state secretaries elected by the National Association of State Secretaries, and two ex-officio members, the executive secretaries of the International Convention and Unified Promotion.

● A move toward greater support of state councils of churches is the intent of a resolution asking the International Convention to authorize the Commission on Budgets and Promotional Relationships to allow state organizations among Disciples to include in their Unified Promotion asking their "fair share" or "proportionate responsibility" for a state council of churches. Congregational individual gifts would thus be replaced.

The resolution would authorize the commission to study the possibility of the Christian Churches supporting both the National Council of Churches and the World Council of Churches as a unit from money given by churches through Unified Promotion.

● Protesting the divisive influence of secular organizations which have

sought to involve the church in special interests and thus have caused division and mistrust among the church bodies, one convention resolution calls upon "all churches of Christendom" to face the need "to make manifest in their God-given unity and set before the world their common loyalty to Jesus Christ and to one another which unites them in opposition to all forms of atheistic materialism and totalitarianism, including communism."

National City Church Desegregation Resolution

The National City Christian Church, Washington, D. C., would be required to take immediate steps toward desegregation of its membership and church school enrollment in a resolution presented by the executive board of McCarty Memorial Church, Los Angeles, and signed by Disciples from other parts of the country.

Charging that "no attempt has been evident that the Negro citizens of the community have been evangelized or made to feel welcome into the membership of the church or church school," the resolution asserts: "Since the National City Christian Church was brought into being by action of the International Convention and funds secured from church members and churches throughout the brotherhood, we, by convention action apologize to some 90,000 American Negro members of Christian Churches and all our Negro brethren in Africa and elsewhere in the world for the affront given them . . ."

The action urges the church to use the services of various departments of The United Christian Missionary Society in planning a program which will meet the needs of the area. The resolution requests the board of trustees of the National City Christian Church Corporation to meet with the board of elders and the official board of the National City Church to help them in the process of planning desegregation of the membership and the church school.

The resolution asks for the resignation of members of the board of trustees of the National City Church Corporation who will not give their full support to the desegregation move.

● In observance of the 75th anniversary of the National Benevolent Association, the anniversary committee has offered a resolution giving recognition to the "Christian concern of the consecrated founders and friends of our worthy benevolence heritage in the NBA" and reaffirming support of "the valuable programs and services for dependent children and needy older persons."



MRS. GRACE PREWITT, 92, who graduated summa cum laude from Bethany College, Bethany, W. Va., in 1893, is a charter member of Central Christian Church, near Mount Dora, Fla. She continues an active interest in the life of this congregation which was organized in 1957. The widow of Walter C. Prewitt, she with her husband served churches in Ohio, Pennsylvania and New England.



MISS CELYNDA BRASHER (above) received the God and Community Award at First Christian Church, Mount Vernon, Mo., from the minister, Wesley H. Groff. On the left are the parents, Dr. and Mrs. Charles A. Brasher, and on the right are Mrs. Otis Estes, neighborhood commissioner for Girl Scouts, and Jack Johnson, chairman of the church board.

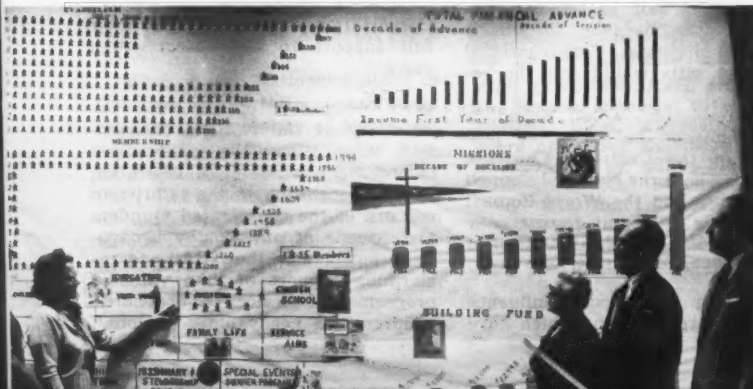
Brotherhood News in Focus

CENTRAL CHRISTIAN CHURCH, San Diego, Calif., is observing its 75th anniversary this year. Special activities covering four months have been planned. Zelma Locker, anniversary chairman, and Heber Pitman, minister, look at the picture of original building of the church.



KERN PARK CHRISTIAN CHURCH, Portland, Ore., recently completed its first year of a decade expansion program involving \$1,128,015 and 700 new members. The church is striving for an annual budget of \$160,000 with 50 per cent going to missions. Standing before the chart illustrating this ten-year program are (from left): Bob Elle, chairman of stewardship commission; Lynnette Rhay, minister of education; Mrs. Forest Wright, chairman of membership; Kenneth Johnston, minister; and Dr. C. R. Beatty, chairman of new building development.

PARTICIPANTS IN PARSONAGE mortgage-burning ceremony at First Christian Church, Hastings, Neb., included (from left): Earle Barclay, minister; J. A. Rossell, chairman of trustees; Charles Shreve, trustee; and Howard Temple, chairman of the board.



Obituaries



L. D. Anderson

Leroy D. Anderson, for 49 years minister of First Christian Church, Fort Worth, Texas, died June 3, 1961. He was born in Steamburg, Pa., June 25, 1877.

His college education was received from Kentucky University, now Transylvania College, and Texas Christian University. In 1931 he was president of the International Convention of Christian Churches and during his ministry of over 60 years he held many positions of leadership in the brotherhood.

In addition to his ministry with First Church in Fort Worth, he served as minister with the Christian Churches in Athens, Ennis and Palestine, all in Texas.

During his ministry in Fort Worth he received over 10,000 persons into the church and officiated at more than 3,500 weddings.

Cecil D. Franklin

Cecil D. Franklin, 80, died July 17, 1961, in Dearborn, Mich. Surviving are his widow, Jessie; son, Noel W. Franklin, Fostoria, Ohio; stepson, Myron H. Thomas, Louisville, Ky.; and stepdaughter, Mrs. Ralph Woody, Indianapolis, Ind. Born in Valparaiso, Ind., he served in the ministry of the Christian Churches until 1947. He ministered to churches in Yorktown and South Bend, Ind., Emporia, Kan., Lima, Ohio, and served as a district evangelist in Indiana.

Mrs. H. Wright Nicholson

Mrs. Bertha Nicholson, 82, died in Los Angeles, Calif., May 21, 1961. Prior to her husband's death in 1944, they served Christian Churches in Kansas, Colorado and Texas. Since then she had made her home in Cherryvale, Kan.

At the time of her death she was visiting in California with her two daughters, Mrs. Winifred Adams of Hollywood and Mrs. Lynn S. Lyon and family of Garden Grove.

David W. Nicholas

David W. Nicholas, 75, retired Christian Churches minister, died June 13, 1961, in Cooper, Texas. He served the church for more than 40 years in Texas and Kentucky, retiring in 1951.

Survivors include his widow, Mrs. Bena F. Nicholas, Lake Creek, Texas; and three sons, Louis H. Nicholas, Dallas, Texas, Arthur T. Nicholas, Corpus Christi, Texas, and Charles D. Nicholas, San Diego, Calif.

William F. Kohl

William F. Kohl, 83, died June 3, 1961, in Omaha, Neb. For 50 years he served as a Christian Churches minister, retiring in 1950. He served pastorates in South Dakota, Illinois, Kansas and Nebraska.

Survivors include his widow, Edith Ann; four sons and a daughter, Franklin Kohl, Great Falls, Mont., Herbert Kohl, Cedar Rapids, Ia., Leon F. Kohl, Mentone, Calif., Robert H. Kohl and Mrs. Neoma K. Beal, both of Omaha.

Mrs. Bettie R. Brown

Mrs. Bettie R. Brown, who served nearly 50 years as superintendent of the St. Louis Christian Home for Children, died May 17, 1961, in Carlsbad, N. M. She is survived by one sister, Miss Carolyn Rodgers, Hartsville, Tenn.

Mrs. Brown saw the St. Louis Home grow from a small beginning to the spaciousness of ten acres and during the period she helped to provide care for over 5,000 children.

John R. Clark

Funeral services for John R. Clark, 71, were held in Fort Wayne, Ind., July 24, 1961. Survivors include his widow, Lee R., one son, John R. Clark, Houghton, Mich., and a brother, Edwin J. Clark, Philadelphia, Pa.

He was ordained to the Christian Churches' ministry in 1916 and held pastorates at Elm Grove, West Union and Chester, W. Va., at Broad Ripple and Fountain Square Churches in Indianapolis and at Thorntown. For 12 years he served in an executive capacity for the West Virginia Missionary Society and for a time was with the Pension Fund.

Mrs. Eva Alice Springer

Mrs. Eva Alice Springer, 85, missionary to India for 31 years, died July 4, 1961, in Columbia, Mo. Left a widow in 1909, Mrs. Springer supported her work in India from the estate left by her husband, an Anderson, Ind., businessman. Mrs. Springer was also a nurse and in addition to her work in India, she wrote a best seller mission book titled, "As I Saw Africa."

Howard M. Picking, Sr.

Howard M. Picking, Sr., 87, elder emeritus of First Christian Church, Johnstown, Pa., died June 8, 1961. He served the church as Bible school superintendent and church officer for many years.

Mrs. A. W. Hayes

Mrs. A. W. (Iva Neil) Hayes, died May 8 in Benton, Ill. She was teacher of the Friendly Bible class for ten years, past president of CWF, member of education committee and active in many community affairs.

John Marion Slaughter

John Marion Slaughter, for many years an active member of the Community Christian Church, Hickman Mills, Mo., died Jan. 25, 1961. He taught a Sunday school class and had served as a trustee and elder. Survivors include his widow, Lora; a son, Harold of Atlanta, Ga.; a daughter, Elizabeth Leatherman of Bartlesville, Okla.; two sisters and two brothers, including Seth Slaughter, formerly dean of the Bible College at the University of Missouri and the Divinity School at Drake University.

Mrs. S. H. Berg

Mrs. S. H. Berg, granddaughter of James Challen, early Disciple preacher and publisher, died in Jacksonville, Fla., June 30, 1961. Active in music circles, she at one time directed the music for Riverside Avenue Christian Church in Jacksonville and was a member of the music committee at the time of her death. She is survived by Mr. Berg and two sons, Randall Berg of Jacksonville and Robert B. Berg of Mobile, Ala.

Mrs. Robert I. Lillie

Mrs. Robert I. (Coral C.) Lillie, Hammond, Ind., died July 1, 1961, at Colorado Springs, Colo.

Surviving are her four sons: Robert Lillie, Colorado Springs, Harold Lillie, Indiana, Pa., Edward Lillie, Hammond, Ind., and Frank Lillie, Columbiana, Ohio.

John C. Lappin

John C. Lappin, 83, died in Fairfield, Ill., May 14, 1961. An ordained minister as well as educator, he taught at Phillips University, Enid, Okla., for 34 years, retiring in 1947, having served a total of 60 years in the ministry.

Hattie Creason

Mrs. Hattie Creason, 90 died in Enid, Okla., June 21, 1961. Her husband, a Christian Churches' minister, died 55 years ago. During the many years that she lived in Enid she provided housing for students attending Phillips University.



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Week-Long Sessions Held In 38 States and Canada

More Than 27,000 Experience 'Camping Out'

INDIANAPOLIS, IND.—More than 27,000 youths experienced the adventure of "camping out" at 444 junior, Chi Rho and Christian Youth Fellowship conferences of the Christian Churches during this past summer.

Week-long camping sessions were held in 38 states and Canada. The first camp opened on May 28 and the final session closed this weekend.

The Christian campers lived in family groups. One of 6,700 volunteers served as counselors to help guide each "family" in its experience away from home.

So that the young people might have a full and varied week of Christian fellowship, most programs included worship, interest groups, service projects, study and recreational activities.

In 14 states and Canada, 59 camps were conducted for about 1,100 juniors—children between the ages of 9 and 11.

The 174 CYF conferences included some 12,000 high school-age youths in 36 states and Canada.

The largest group, about 14,000 junior high students, participated in 211 Chi Rho camps in 35 states and Canada.

New Officers Elected

NEW YORK CITY—The Disciples Union of this metropolitan area met recently at LaHermosa Church and elected new officers.

The following were elected: Jesse M. Bader, president; Edith Androvette and Apolonio Melecio, vice-presidents; Festus C. Carey, Jr., secretary; and Alfred Steele Hughes, treasurer.

The Disciples Union will hold its next meeting in the Flatbush Church, Brooklyn, Sept. 26. Laurence Kirkpatrick will speak.

Ordination Anniversary

KANSAS CITY, KAN.—Central Christian Church here observed the 25th anniversary of its minister's ordination with D. R. Lindley, president of Texas Christian University, as the speaker.

Walter H. Griswold, minister of Central Church, was ordained April 26, 1936, and Dr. Lindley was the ordaining minister. The church presented Mr. and Mrs. Griswold with a silver service set.



FRONTIER MARSHALL Doc Holliday of Hollywood and Noni Boggan were united in marriage recently by Don Reese (center), minister of Mount Olive Christian Church, Wichita, Kan. The wedding was solemnized in the old opera house at Frontier Land, U.S.A., located near Wichita.

Van Nuys, Calif. Church Calls "Team Ministry"

VAN NUYS, CALIF.—Central Christian Church here, after extensive examination of a variation from the conventional ministry of a senior minister and an associate, has called a team-ministry.

William Carpenter, who has been education director at First Christian Church, Pomona, Calif., and James Pierson, who has been youth minister at Temple City, Calif., have been called to serve the church here as co-ministers.

Both men are recent graduates of Southern California School of Theology. Also they are similar in age, background and education.

Blue Mound Plans for Centennial Observance

BLUE MOUND, ILL.—First Christian Church here will observe its centennial with special services Sept. 7-10. Robert C. Clark is minister of the church and Kenneth W. Gorden is general chairman for the centennial.

An old-fashioned sing night will be held Sept. 7. On Sept. 8 a pageant depicting the history of the church will be presented.

Kenneth M. Hooe, Rock Island, Ill., a former minister here, will preach on Sept. 10 at the morning service. A basket dinner will be served at noon.

Howard E. Short, editor of *The Christian*, will speak at a commemoration service in the afternoon.

School of Churchmanship Held at Enid UP Church

ENID, OKLA.—The adult Sunday school class members here at University Place Christian Church recently enrolled in one of four courses in a school of churchmanship. A total of 175 adults participated in these classes which met during the Sunday school hour.

Course and teachers were: "The Churchman Examines His Faith," Cecil K. Thomas; "The Churchman Examines His Bible," Stephen J. England; "The Churchman Examines His Responsibility," LeRoy Hay; and "The Churchman Examines His Church," E. M. Hawkins.

The course on faith was repeated on Sunday afternoons for the benefit of Sunday school teachers and others who could not attend in the mornings.

Ting Champie is minister of the church and Mrs. Robert Nester is director of Christian education.

Minister Presents School of Missions

ABILENE, TEXAS—Through the eyes of Norman W. Conner, minister of First Christian Church here, members and friends were taken on an excursion into adventure visiting India, Japan, Thailand and the Philippines.

An average attendance of 200 people participated in these illustrated lectures for which all age groups met together in the church's school of missions. For the discussion periods which followed each lecture the groups separated into respective departments.

The film, "The Awakening Village," was shown and illustrated lectures presented by Mr. Conner included, "Our Changing World," "India—A Land of Contrast," "Japan—Doorway to Red China," and "Thailand and Philippines—Old Foundations and New Beginnings."

Hiram Pilgrimage

HIRAM, OHIO—The annual Pilgrimage of the Cleveland Disciples Union to visit Hiram College was held July 9.

Doctors Rosa and Raj Sukhanandan, who will be doing intern work at Doctors' Hospital in Cleveland, were guests.

Harold Fitch, president of Cleveland Disciples Union, introduced Monte Jacobs, president of the Youngstown Council of Christian Churches, who also helped in sponsoring the pilgrimage this year.

Relax

BAD JOB

A married man soon realizes that it not only doesn't pay to argue with your wife but also the hours are too long.

• • •

HELPMATE

A policeman saw a woman lying in the gutter on a prominent street, not making a sound. Rushing up to her, he said, "Did you fall, Madam?"

"Of course, not," she groaned. "I'm saving a parking space for my husband."

—QUOTE

• • •

SEARCH

'Tis the day before pay day,
And all through my jeans
I've hunted in vain
For the ways and the means.

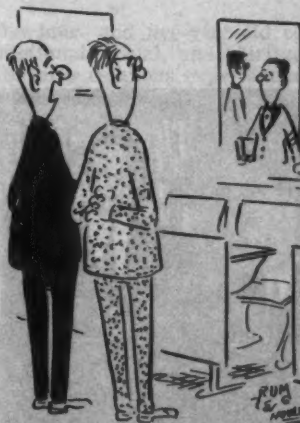
—EUGENE P. BERTIN
IN PA. SCHOOL JRNL.

• • •

PROBLEMS

The girl next door says life is very confusing. She has to play smart to get a job and play dumb to get a man.

—PERSONNEL ADMN.



"He is a first-class student. During the rest of the day, however, he is half asleep."

"Let's Week" Observed

RICHMOND, VA.—"Let's Week," a week of Looking Eagerly Toward Service, was sponsored here by the Disciples of Christ Council with 242 attending. Churches participating were: Hanover Avenue Christian, Lakeside Christian, Colonial Place Christian, Bethany Christian, Battery Park Christian, Highland Park Christian, Third Christian, First Christian Church of Petersburg, and Church of the Brethren of Richmond. Seventh Street Christian Church served as host church.

Serving as dean was Richard V. Ziglar, minister of Christian education, Seventh Street Church.

Courses offered were: Let's Have Fun, Let's Be Creative, Let's Be Christian Women, Let's Prepare for the Vacation Church School, Let's Explore the Bible, Let's Look at Christian Family Living, Let's Be Campers, and Let's Visualize.

Serving on the faculty were Mrs. Florence Sly, Thomas P. Inabinett, and Richard Lentz of Indianapolis, Ind. Also, Mrs. William Edmonds of Norfolk, Va.; Leslie Kingsbury, George Williams, and Mr. and Mrs. John Campbell of Richmond, served.

Pension Fund Earnings

INDIANAPOLIS, IND.—Earnings of the Pension Fund of Christian Churches (Disciples of Christ) far exceed the average return of corporate pension funds, trustees learned here recently.

A recent comparison showed that while corporate pension funds were averaging a return of 4.08 per cent, the Christian Churches' Pension Fund was achieving a 5.16 gain.

Hollis L. Turley, president of the agency, told trustees a leading financial and pension consultant cited the Pension Fund's superior performance in an address last month.

He quoted a message Paul Howell of New York City gave at a meeting of the Municipal Finance Officers' Association of the United States:

"I know of no industrial pension fund anywhere, unless it holds a large percentage of common stock purchased many years ago at low prices, which equals the performance of this pension fund."

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THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCHES
(Disciples of Christ)

16th Floor, Landreth Building • St. Louis 2, Mo.



CULLVER-STOCKTON COLLEGE CHOIR, Canton, Mo., will sing several numbers at the sessions of the National Evangelistic Association to be held in Kansas City, Mo., Sept. 28-29, immediately preceding the International Convention Assembly. J. Leslie Pierce is the choir director. All meetings of the NEA will be held in the Little Theater of Municipal Auditorium.



EXTRA VACATION DAYS. George Edick (center), chairman of the congregation, First Christian Church, Mount Vernon, Ohio, presented the minister of the church, Willard A. Guy (right), and family with ten extra days of vacation, in recognition of Mr. Guy's ten years with the church. Other members of the family include (from left) Zelma Lee, Julie Ann, Mary Beth and Mrs. Guy.

Brotherhood News in Focus



ELMER C. JOHNSTON, minister of First Christian Church, La Porte, Ind., received his retirement pin in a reception given by the board of his church. E. Lyle Harvey (left) of the Association of Christian Churches made the presentation. Mrs. Johnston is on the right.

RECEIVES PRESIDENTIAL AWARD—Club Scout Pack No. 441, sponsored by First Christian Church, Palestine, Texas, recently received this presidential award for outstanding service during the observance of Scouting's golden jubilee celebration. Cub Master Freddy Ellenberger (left) and Harry Van Zandt, district advance chairman, display the pack's flag with the added red, white and blue streamer symbolizing the award. Robert L. Badgett is minister.



MRS. MARY FRETWELL, 83, Bluefield, W. Va., was honored recently by a large group of friends who gathered at the First Christian Church in Bluefield to express appreciation for her influence in helping many of them to make decisions for full-time Christian work. Pictured with Mrs. Fretwell are (from left): C. I. Cheyney, chairman of the board and elder at First Christian Church; John T. Akins, minister of the church; and Virgil E. Lowder, executive director of the Council of Churches in National Capital Area, Washington, D. C.



book of the month

Sponsored by the Christian Literature Commission

Answer to Conformity

by Perry Epler Gresham

Selected and reviewed by C. V. Cooper, Jr., a layman in the Christian Church, Hazard, Ky., and vice-president of the Hazard Insurance Agency, Inc., People's Bank Building, Hazard, Ky.

Answer to Conformity is a challenging breath of fresh air in a world of organization men and so-called status seekers. The prefix of the very title itself is a challenge—it says, "For Individuals Only." It might almost say, "No others need turn this page."

Dr. Gresham says that every man has been appointed by God

to be the manager of his own life. He may attempt to evade or to delegate the responsibility, but in the end he answers only to God for the way he has handled his life. With rare insight and perception, the author goes on to explain how one may manage one's life to the best advantage for himself, his fellow man and his Maker. He doesn't hesitate to speak with a stern voice in matters where sternness is indicated.

He manages to deal in a practical manner with such subtle and deep emotions as one's relationship to God, and love, in all its

manifestations, in the life of an individual. No aspect of successfully managing life is overlooked—from the making of a happy marriage to the management of one's income.

Emphasis is placed on the fact that each person can manage his own life, and in a satisfying manner. Dr. Gresham speaks with the voice of a man of wide experience in all facets of life—spiritual, mental, emotional and cultural. He makes life appear beautiful and fully worth the living.

This is the kind of book which can be read over and over again, gaining for the reader each time it is read, new insight and fresh courage to be an individual and the manager of his own life, in a confusing and frightening world.

Answer to Conformity, by Perry E. Gresham. Published by the Bethany Press, St. Louis, Mo. 192 pages. Price, \$3.50. The book is available from the Christian Board of Publication, Box 179, St. Louis 66, Mo.

why? how? when?



The four- and five-year-old continually questions as he begins to grow in emotional, social, and spiritual dimensions. He needs expert direction in his early religious experiences and in his introduction to the Bible through well-chosen stories and verses.

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"You Are What You Read"

Test Drillings

The Theology of the Christian Mission. Edited by Gerald H. Anderson. McGraw-Hill Book Company, Inc. 341 pages. \$6.50.

Most Protestant Christians are vaguely aware, as Lesslie Newbigin says in his foreword to *The Theology of the Christian Mission*, that the Church faces a radically new situation and nothing will suffice save radical rethinking of the nature of her mission. Gerald H. Anderson, who has recently become the Professor of Church History and Ecumenics at Union Theological Seminary in Manila, has brought together in this symposium 25 essays by as many different scholars and thereby provided a much-needed "pump-primer" for the radical rethinking now demanded.

The contributions are arranged under the four major headings: The Biblical Basis, Historical Studies, Christianity and Other Faiths and Theory of the Mission. Many will find Christianity and Other Faiths the least satisfactory of the treatments, weighted as it is in the direction of the "mutual search, fulfillment" line represented by A. C. Bouquet and Harold deWolf, and an even more radical "tolerance" in the essay by Floyd H. Ross. Hendrik Kraemer's 4-page contribution is a letter to the editor explaining why he refuses to write "one more" essay on the problem of syncretism until theology and spiritual strategy which have been kept so neatly separate are somehow brought together.

G. Ernest Wright and Oscar Cullman are among the well-known Biblical scholars in the list of contributors. Karl Barth's "Exegetical Study of Matthew 28:16-21" is included as is Paul Tillich's classic lecture on "Missions and World History." The "younger churches" speak in the volume through Paul Devanandan of India, Masatoshi Doi of Japan and Christian Baeta of Africa.

This book will prove a most rewarding investment because: 1) it

is unique as the most comprehensive and widely representative volume currently available on its vital theme, 2) it serves as a series of test-drillings which indicate where further probing in the thought of the contributing scholars promises to yield a rich return, and 3) its use in sustained personal and group study—as distinct from a hasty one-shot perusal which would be virtually useless—will be in itself a part of the theological effort so essential if Christians are to understand and undertake seriously the mission which embraces "the ends of the earth" and endures to "the end of the age."—JOSEPH M. SMITH.

Not a Curse But a Blessing

All Ye Who Labor. By Wade H. Boggs, Jr. John Knox Press. 288 pages. \$2.50 (paper).

This is one of the *very few* books I have read in the last twenty years, that are different.

The author begins with a commentary of Genesis 1:28 and makes it spell *WORK*. Then work gradually takes on a new meaning. Work blesses people. Work is healthy, physically and mentally. Work, when stopped for a day of worship and relaxation, gives rhythm to life.

The author is not trying to "butter-up" unions or management. He simply defines work as something to which all people should look forward. He does this with such skill and logic that the reader feels that all work is designed to serve mankind, subdue nature, and fulfill God's purpose, as well as to help the worker.

From teen-agers to "retired" persons, from the least informed to the mental giants of our time, this book can be very rewarding.

This is mostly a study book. It seems especially important now since men and women can retire at 62. There is much help in this book for sermons and sociological studies, as well as giving all of us a greater appreciation for the real

values in work.

An interesting and possibly debatable sections of the book is in the treatment of Adam being informed by God because of his sin he would have to earn his living by the sweat of his brow, indicating work to be a curse. The author treats work as a blessing instead of a curse.—MARK RUTHERFORD.

Realistic, Practical

How to Get Your Church News in Print. By John T. Stewart. Bethany Press. 64 pages. \$1. (paper).

"The minister and his church have a stout ally at hand in the newspapers of their community," John T. Stewart, noted religious journalist contends. "The newspapers can serve the churches as they serve business, government, politics, education, culture, sports and amusements."

Stewart, an ordained minister, is church news editor of the St. Louis *Post-Dispatch* and a correspondent of the *Christian Century*. This excellent handbook is written out of Stewart's varied experience as a professional newspaperman for 15 years and as a minister of churches.

"Religion has become news," Stewart says. "Churches and pastors would be shortsighted to overlook as tremendous a means of communication as the press."

Stewart describes the activities and achievements that make events and ideas into church news. They include large meetings, ordination services, calls and resignations, dedications, anniversaries. He discusses the minister and the publicity committee. Stewart also explains what programs are not news and cautions the churches against seeking publicity for trivial reasons.

This well-written, realistic, practical guidebook describes how to prepare church news for the press and how to contact newspapers. He also deals with church advertisements. The appendix shows how a newspaper handles news releases by congregations.—JAMES W. CARTY, JR.

Do You Have an Interest Here?



Three years ago this new church was a dream. Today, through the concern of sponsoring agencies and the Board of Church Extension, it is a reality.

The Crestwood Christian Church, Lexington, Kentucky, is now actively serving a new community through facilities planned, designed and financed from beginning to completion with the help of the Board of Church Extension. A large share of the financing for these new buildings came from the more than \$12,000,000 in trust deposits held by Church Extension.

Not everyone can be a member of a new congregation involved in a building program, but everyone can express his interest in new church establishment by helping provide the resources to house them through a Church Extension savings account.

OPEN YOUR ACCOUNT NOW AND EARN . . .

3½% ON PASSBOOK SAVINGS
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"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Don't Miss the NEA

Editor, *The Christian*:

I would like to speak a word of commendation and appreciation for the meetings of the National Evangelistic Association, which are always held prior to our great International Convention.

The NEA meetings have always been inspirational and challenging to me, a kind of bonus to the thrilling fellowships of the International Convention. To me, the NEA meetings have been not only a "prelude" to the convention but have often set the high spiritual tenor that has characterized our annual assembly. I could wish for everyone who will attend the Kansas City gathering the added joy of the meetings of the National Evangelistic Association.—TOM O. PARISH, *Wichita, Kan.*

Calling

Editor, *The Christian*:

Don Barrett says in his article "The Church Staff—Harmony or Friction?" (*The Christian*, May 14, 1961), "The same procedures should be accorded the hiring of an associate minister that are accorded the hiring of a senior minister." Ministers are called, not hired! We do not work for the railroad! And neither are ministers fired. Ministers of the gospel are ministers to Christ! It is still embarrassing to hear a modern minister say, "Let us lift the morning offering," or, "We will now take the offering." We had better just receive it.—E. W. GEARHART, *Fort Worth, Texas.*

Convention Frequency

Editor, *The Christian*:

There seems to be in the minds of some the idea that we would profit greatly by having less frequent International Convention assemblies. . . .

From the *Year Book* I note that we have had our International Conventions since 1849, even during the years of the Civil War. . . .

I have been thrilled, inspired and challenged by every assembly I have ever attended since my first, 15 years ago. I have looked forward to attending the NEA along with the convention. As a result of the convention I have always gone back to my church a better minister with a renewed outlook. Seeing our mis-

sionaries and old friends of long standing has almost been like taking a page from the Apocalypse.

There are those who refer to us as "A disappearing brotherhood!" Do we want to give them added ammunition?

Let us continue our annual conventions!—PAUL ERRETT FARRELL, *Azusa, Calif.*

Return to Creedalism?

Editor, *The Christian*:

Several times recently I have read about the movement toward making the affirmation of the doctrine of the trinity a basis for participation in the various councils of churches. This has raised the question for me, "What is or should be the stand of the Christian Church (Disciples of Christ) or of the individual members of our brotherhood on this issue in light of our traditional opposition to the use of creeds or doctrinal formulations as the basis for fellowship?" And more particularly, are we now to accept the doctrine of the trinity after having raised some rather serious questions about it since the time of Barton Stone?—GEORGE REEVES, JR., *Santa Monica, Calif.*

EDITOR'S COMMENT: Judging from the mail we received after Dr. Jones's article on "Distinctiveness of Disciples," we certainly need to re-study what our fathers said on the subject. Many present-day Disciples apparently believe we have to accept the historic creedal statements on the Trinity, in order to believe in God, Jesus Christ and the Holy Spirit.

Good Copy

Editor, *The Christian*:

Your man John Thompson is certainly turning in some good copy under his "Meaning for Today" feature following your weekly discussion of the International Sunday School Lesson in the magazine.—W. WALWORTH HARRISON, *Greenville, Texas.*

Preaching

Editor, *The Christian*:

I was very much impressed with your editorial, June 18, 1961, under the title, "What Do You Want to Hear?" I am glad that you are calling for exegetical preaching.—E. C. ROWAND, JR., *Dallas, Texas.*

Reaction

Editor, *The Christian*:

Would you care for a reaction regarding immersion as a prerequisite to church membership by a Northern Baptist converted to membership in the Christian Church (Disciples of Christ)?

I read Alexander Campbell's writings more seriously than most of you who were brought up in the brotherhood. I believe him to be the greatest "American divine."

In *The Fool of God* (page 349), there is a letter which shows Alexander Campbell to be far broader and more intelligent than my Baptist teachers had been.

Answering the question "Who Is a Christian?" he wrote, "I answer, everyone who believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins and obeys Him in all things according to his measure of knowledge of His will. I cannot make any duty the standard of Christian state or character not even immersion."

"It is the image of Christ the Christian looks for and loves and this does not consist in being exact in a few things but in general devotion to the whole truth as far as he knows. There is no occasion then for making immersion on a profession of faith, absolutely essential to a Christian."

And so I joined the Christian Church (Disciples of Christ). . . .

This morning a man and his wife joined our church. He came from an open membership Christian (Disciples of Christ) church. The elders insisted that he start all over again with a closed membership confession of faith, before immersion and membership.

I never saw that required in a Northern Baptist church. What did I gain by becoming a Southern Christian (Disciples of Christ) church member?

Is it not better a man to be immersed after he joins the church if he comes to so believe, than to have it required by the elders as a requisite to joining? Last summer I was in the church at Glasgow where Alexander Campbell left his leaden cross, the evidence that the board had admitted him, for, said he, "No man can admit or refuse membership in the Church of God."

—BRYANT GRIFFIN, *Winter Park, Florida.*

RHYME AND REASON

THE BEHIND THE MIRROR GUY

by Kelly O'Neill

There's a man behind your mirror who can help you see things clearer,
If you'll only look him squarely in the eye.
In those optics are reflected truths you've only half suspected.
He's a wise one, this "behind the mirror guy."

He will tell you if you're phony, or are really worth the money
Which somebody pays you for the things you do;
If you're real in your professions, or just making grand pretensions;
And in friendship whether you are false or true.

He'll reveal where you're mistaken, show false steps that you have taken,
Help you see just what you should have done and why.
You'll learn much that you are craving, if each morning while you're shaving
You will talk with this "behind the mirror guy."

introducing

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POLAROID's NEWEST CAMERA*

You're looking at the J66, Polaroid's amazing new camera that costs less than the first Land Camera model introduced more than 12 years ago! Better yet, the new J66 takes the same large pictures, but with a big difference. IT'S FULLY AUTOMATIC. No focusing, nothing to set. No expensive light meter needed. Flash gun is built in, too. All you do is aim and push a button—your picture is taken. Ten seconds later, you've got a sharp, clear picture. What could be easier . . . or more fun? If you've dreamed of some day owning a famous Polaroid Land Camera, wait no longer. Get the new J66. First Polaroid camera for less than \$100. Its cost, only \$93.50. But why not get the complete kit (shown at right)? It's twice a bargain. Gives you a whole of a camera for less money, and you save again by buying the pieces as one package. Kit contains a handsome carrying case, two rolls of film, a dozen flash-bulbs. Price, \$110.45. Doesn't this sound like the camera you'd like to own? Convenient budget terms can be arranged. Ask us for more information.

*Other Polaroids, too. Write for free brochure on Model 850 & 900 Electric Eye Cameras. They're fully automatic, guarantee you as a picture taker.

Christian Board of Publication, Box 179, St. Louis 66, Mo.



Books Received

ON THE EIGHT-FOLD PATH: CHRISTIAN PRESENCE AMID BUDDHISM. By George Appleton. Oxford University Press. 156 pages. \$2.50.

MOMENTS WITH THE MASTER. By John Lewis Sandlin. Fleming H. Revell Company. 128 pages. \$1.95.

THE PROTESTANT REFORMATION. By Robert G. Torbet. The Judson Press. 96 pages. \$1 (Paper).

THE MEMOIRS CALLED GOSPELS. By G. P. Gilmore. The Judson Press. 299 pages. \$3.50.

NEW TESTAMENT GUIDE. By John H. Bratt. William B. Eerdmans Publishing Company. 144 pages. \$3.

PREACHING AND BIBLICAL THEOLOGY. By Edmund P. Clowney. William B. Eerdmans Publishing Company. 124 pages. \$2.50.

AND GOD SAID NO. By Lael Cappaert. Augustana Press. 143 pages. \$2 (Paper).

HAS ANTI-SEMITISM ROOTS IN CHRISTIANITY? By Jules Isaac. National Conference of Christians and Jews, 43 West 57th Street, New York 19, N. Y. 95 pages. \$0.50 (Paper).

DEAR DOCTOR: I HAVE A PROBLEM (Answers to Bible Questions). By M. R. DeHaan. Radio Bible Class, P. O. Box 22, Grand Rapids, Mich. 278 pages. \$3.

THE MIND OF JESUS. By William Barclay. Harper and Brothers. 340 pages. \$5.

MINISTER'S SERVICE BOOK FOR PULPIT AND PARISH. By Jesse J. McNeill. William B. Eerdmans Publishing Company. 212 pages. \$3.25.

PHILOSOPHIC CLASSICS (Volumes I and II). Selected and Edited by Walter Kaufmann. Prentice-Hall, Inc. I, 584 pages; II, 630 pages. \$9.25 each.

THE MINISTER'S OWN MENTAL HEALTH. Edited by Wayne E. Oates. Channel Press. 335 pages. \$4.95.

HOW LOVE GROWS IN MARRIAGE. By Leland Foster Wood. Channel Press. 255 pages. \$3.50.

RELIGIOUS TELEVISION: What to Do and How. By Everett C. Parker. Harper and Brothers. 244 pages. \$4.

THE MAKING OF A MINISTER (Autobiography). By Clarence E. Macartney. Edited by J. Clyde Henry. Channel Press. 224 pages. \$3.

THE PARABLES OF JESUS (Record). Sung by Edwin Bolton (Bass). Bethany Records, St. Louis. 8 Selections. \$3.98.



a chat with Chet

Chester A. Sillars

QUESTION: Shouldn't ministers urge Christian to examine themselves (according to 1 Cor. 11: 28) before partaking of the Lord's Supper?

ANSWER: Your fine letter with this question indicates that you feel ministers do not do this often enough. Apparently it has been your experience that it is done less often now than in the years past.

This question raises a vital point in our thinking in today's world.

I have no way of knowing whether ministers quote this verse more or less often now than they did a generation ago. I do know that it is still quoted. Certainly it is valid. It would be a good quotation even if it weren't in the Bible.

I see no reason why it should be neglected entirely. Two reasons come to mind as to why it may not be used as much now as in former times.

The first reason is that it is used as an integral part of the communion services of some of the liturgical churches. While I can claim no thorough knowledge of all liturgical communion services I have seen enough of them to know that it has been made a part of ritual. I think some of our ministers shy away from anything in their services that would smack of ritualism.

Questions for Dr. Sillars should be sent to: The Editor, THE CHRISTIAN, Box 179, St. Louis 66, Missouri.

This may or may not be a valid reason, but to the pastor who gives serious thought to his service at the communion table it could be an influencing factor. Just because a liturgical Christian church uses it is no reason for us not to use it.

A second reason could well be in the trend of our preaching during the last generation. We have been more inclined to use the words of Jesus at the communion service as we find them in the Gospels. In this we find our approach is more on the basis of the love of Christ rather than on the thought of eternal punishment if the emblems are accepted unworthily.

Hellfire and brimstone are less in favor now than a few years ago. Love has taken over the pulpit. I feel that most of us preachers would rather talk about John 3:16 than any other passage in the New Testament. At least, I would.

I think we have kept the word "sin" in our pulpit vocabulary. We like to use it in talking about someone else's sin anyhow. There are times when we preachers like to tell about the punishment others will receive who do things we don't care to do.

I can imagine that it would be possible for a communicant to think the minister was being a bit personal when he used 1 Cor. 11:28 at the table. Then again, it might well be that some of our parishioners would think if not say, "Remember, preacher, you are human, too."

We have a fine group of able ministers today who take great pains to conduct membership classes for new members. During these classes, I suspect most of them would deal rather adequately with this text. They would explain that each Lord's day as the church member participates and becomes his own priest, he should ask himself this question. In the quiet of this moment a soul that has fallen from grace may be reconciled to God.

We might add one more reason why preachers don't use this text more often. It has been my experience that those who most need to examine themselves are not in church to do so. Those who attend church have less need (but, of course, some need) to do so.

It is a good text and for what it may be worth to you, I do recommend its use.

Church Chuckles by CARTWRIGHT



"See, they're not nearly so savage since we made Christians out of them!"

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